

THE Reader in all likelihood will expect before this little Treatise is finished, to have something said concerning the Cæsarian Operation. As there are various Opinions in relation to this Matter, we shall endeavour to set the unexperienced Reader right in that Respect, with Regard to the Opinion most worthy of his Favour ; to which End he

must be first informed, what is generally understood by this Term.

CÆSARIUS, or the Cæsarian Operation signifies the taking a Child out of the Womb, by an Opening made by Incision, through the Integuments, Muscles, &c. of the lower Belly, large enough for that Purpose; and this is to be done either while the Mother is living, or after her Death, according to the Nature of the Circumstances. This Term is derived from the Latin Verb *Cædo*, which signifies to cut, and this Operation as we are told, gave the Name of CÆSAR to that Race of *Roman* Emperors who enjoyed it, from the first of them being taken after this Manner out of his Mother's Womb.

THIS Operation without Doubt, got its Rise before the Art of Midwifry arrived to any Degree of Perfection; and in all Probability it was this that brought it into the Hands of the Surgeons; for in the Beginning, (it is natural to imagine from the Ignorance of the present Female Operators) there was little or no Assistance given to the Patient in preternatural Labours, whereby

many, both Mothers and Children perished ; which made the Surgeons imagine, (not looking on Midwifry as Part of their Province) that by their Art, they might sometimes save the Child ; and this in all likelihood gave Rise to the Operation now under our Consideration ; which having frequent Occasion to put in Practice, they, or at least some of them by this Means became acquainted with the Situation of the Child in the Womb, and the particular Anatomy of those Parts. And this consequently put them upon endeavouring to bring the Child, though in a preternatural Situation, into the World, without destroying the Mother ; and certainly as this Knowledge increased, the Cæsarian Operation became in Disrepute, and probably became quite exploded. However, in the Beginning of the last Century, it seems to have come again into Repute in *France* and *Germany*, and many Authors wrote in its Defence ; declaring that it was not mortal to the Mother, and in short that it should be always done, rather than destroy the Infant ; to confirm which, they have given many Histories of Women who have recovered, and had Children after it ; nay, they tell you

of some who have had several Children brought forth by this Operation, but I hope none of them will gain any Credit from the Readers of this Age; for from Theory, Anatomy, and every Thing consistent with Surgery, the Cæsarian Operation is most certainly mortal as we shall endeavour to prove presently, from Reason and the Nature of the Thing; and I hope it will never be in the Power of any one to prove it by Experience.

BEFORE we proceed any farther, it will be necessary, in order to invalidate the Authority of the Favourers of this unparalleled Piece of Barbarity, to consider what could be their Motive, to hand down to Posterity, Facts in themselves so demonstrably false; what appears to me the most probable in this Respect is this: It is a Principle among the *Roman-Catholics*, that the Soul of every Child that is not baptized, is annihilated; and consequently, it is the Opinion of their Divines, that the Soul of the Mother whose Existence is established, should be separated from the Body, rather than the Soul of the Infant should be absolutely lost. Now if

we consider the Biggotry of that Age, and the Ignorance of the Generality of People in Matters of Religion, we may easily conceive how they might have been led beyond their Reason; besides, Policy and the Desire of serving a certain Set of Men, whose Interest was worth cultivating, might also possibly lead them beyond their Reason. Mr. MAURICEAU, who is perfectly averse to this Operation, mentions a Women in the *Hotel Dieu at Paris*, who being with Child, pretended to dread prodigiously her approaching Labour, having suffered (as she said) the Cæsarian Operation in her last; at the same Time shewing the Cicatrix of the Wound; upon hearing this, our Author desired to see her Belly; but the Cicatrix was the Consequence of an Abscess, which she formerly had under her right Breast. This shews what Impostures there are, though it be to answer no End, but to create Pity and Surprise: but when Religion was the Source of this Prejudice, there were many such Cheats without Doubt.

As this detestable, barbarous, illegal Piece of Inhumanity, has been encouraged by many

Authors ; as BAUHIN, ROUSSET, LAMOTTE, and many others, whose Credit in other Respects is of no small Consequence ; and as this Encouragement extends so far, as to give Attestations of the Recovery of those on whom this Operation had been performed ; it is therefore necessary to shew some Reasons for the Improbability, nay Impossibility of Success in this Operation.

IT is well known both by Experience, and the Authority of all our Predecessors, that penetrating Wounds into the Belly, how small soever, are extremely dangerous if not mortal, though none of the Viscera be wounded ; but when any of them is wounded, though in the smallest Degree, it is reckoned in the Number of mortal Wounds ; though the Patient was before in a State of perfect Health. I shall refer to CELSUS, FABRICIUS AB AQUAPENDENTE, READ, WISEMAN, or any of them, for a Proof of the Danger of penetrating Wounds, particularly when any one of the Viscera is wounded ; where the Reader will find Reasons sufficient to convince him.

IF the smallest penetrating Wound be dangerous in a healthful Person, how effectually mortal must the Cæsarian Operation be? for instead of a very small Puncture, here is a penetrating Wound of at least eight Inches in Length, with another of almost the same Length, in a Bowel most capable of all the symptomatical Evils attending Wounds of those Parts, together with the following additional Aggravations : It is known from the Theory of the Womb, that the Uniformity of its Extension is owing to the frequent Anastomoses of its constituent Blood-vessels, which are (some of them at least) very large at the Time of the Birth ; whence it is evident that the Patient must bleed to Death by a Wound in the Womb, especially a large one, for here some of the large Blood-vessels cannot escape ; this is undeniably proved, by the Hæmorrhage which always follows the Extraction of the Placenta, where the Opening of the Arteries, happens at their most minute Extremities ; and it sometimes happens, when there is any Violence used in the Extraction of the Placenta, that the Patient bleeds to Death, notwithstanding

ing all possible Means be used to stop it. What then must be the Consequence, when there is a Wound made through the whole Substance of the Womb, large enough to give Passage, perhaps to a monstrous Child? Again, admit that this Hæmorrhage might cease in some reasonable Time, 'tis past all Dispute there must be a very great Discharge; where then must this Blood go? Into the Cavity, among the Intestines and other Viscera, whence it cannot be removed 'till after Putrefaction, which it must evidently communicate to the Intestines, at this Time having their natural Tone much impaired, from the great Alteration in the Distribution of the Blood during the Time of Pregnancy: Moreover, the Intestines were designed by Nature, to be excluded from the external Air, which is always very pernicious to them; there might be many more Circumstances offered, to confirm the Fatality of this Practice; but what has been said, seems fully sufficient to convince any one who is not a Sceptic.

As it cannot be denied, that this Operation must necessarily destroy the Mother ; the Question must arise, whether there be generally any Case in Midwifry, where the Performance of it is warrantable, while the Mother is yet living. Indeed I think this admits of no Doubt in a Christian Society ; but to discuss this Matter particularly, is the Business of a Divine, to whom I shall leave it,

THERE may certainly one Case happen, where the Mother and Child must perish, if the latter be not rescued by the Cæsarian Operation ; namely, when the Pubis and Sacrum are so preternaturally near each other, that the Operator's Hand cannot pass between them, in order to come at the Child. And even in this Case, I do not know that we have Authority to destroy the Mother, though it might save the Child ; this deplorable Dilemma should certainly be cleared up by the Divines,